the Nation
Volume 1 No. 18 • September 9, 1994
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DANIEL RUPERT
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A CELEBRATION

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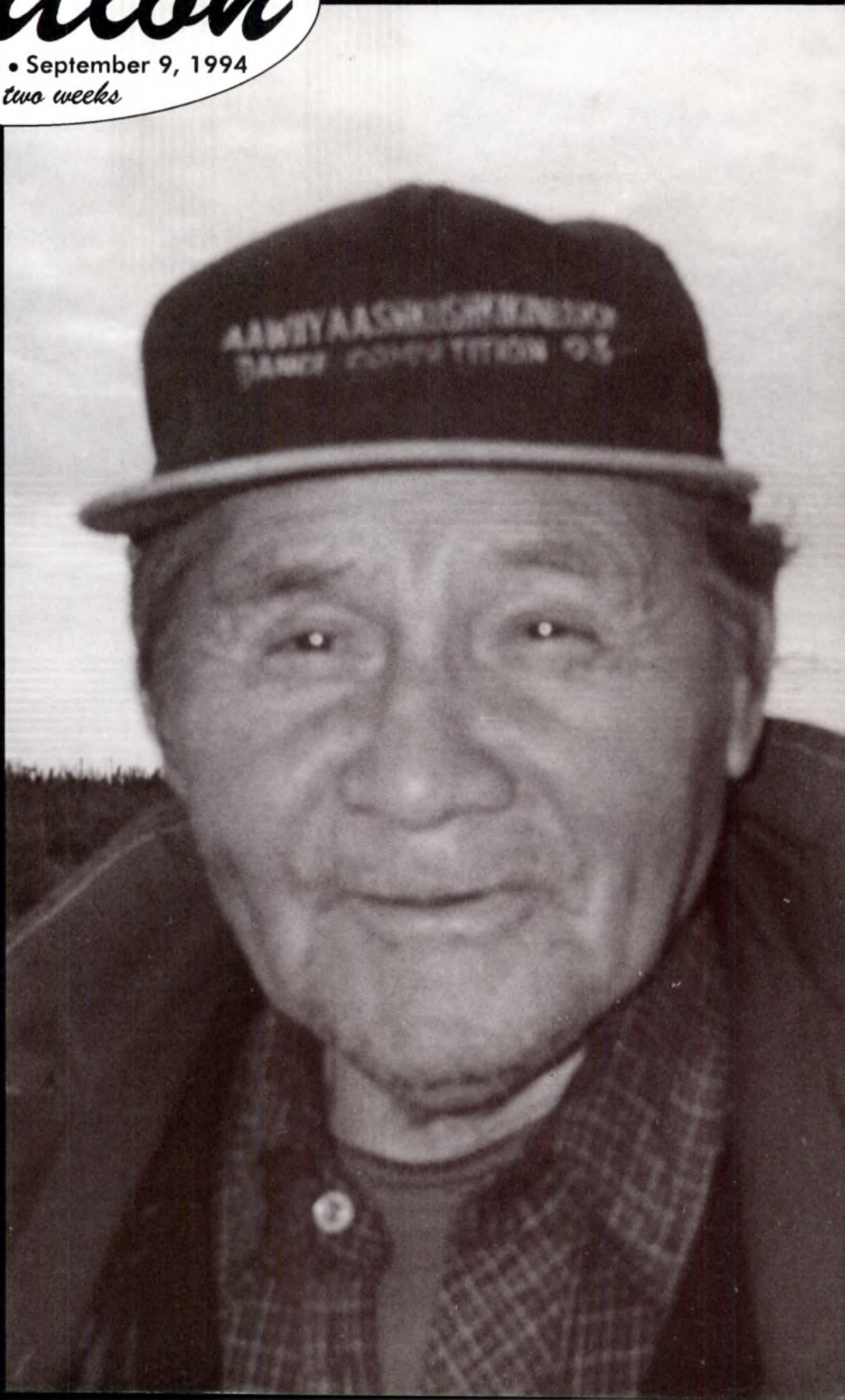
AND MORE...



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IT IS A TIME FOR DEFINITION

Coming back from Seal River, I had to check out *The Nation* like everyone else. As I opened it, I thumbed through to see what it "looked" like.

Reading Romeo's article ("To Vote or Not to Vote," last issue, page 10) hit me pretty hard. It hit me in a way where I had to search my feelings towards the Provincials and feds, in terms of participating in elections and other things.

Some of the language disturbed me, especially after being on the land. It made me think; I had to re-read it a couple of times. I began to see where he was coming from, but it left me wanting. I needed answers to questions that he gave rise to within me.

So then what? Where do we go from here? Have Crees ever had an impact? Can we have an impact? Do we want to have that impact? Do we want to participate? If we want to participate, how? If not, what do we do? Do we continue to be wards of the state?

Well, you see what I mean. It is hard enough that we as individuals can't participate in the AFN elections. It is even harder to know that the way the present "system" is set up, we don't even count, no matter which way.

The upcoming referendum is truly historic for us as Crees. The referendum on the political status of the Cree Nation which was mandated at the Annual General Assembly (see News, page 5) needs some level-headed thinking (Iiyuu-ditaitimuun definitely). Explore the options of the different outcomes—stay with Canada, go with Quebec if it separates, or go as a Nation. (*We here at* The Nation *will try to help you sort through all this.*)

If we are truly indeed a Nation, then let's start acting like one and stop waiting for someone to "grant" us the right. The coming years are crucial to us as Iiyuuch. It is a time for definition—a time to define ourselves as people of the land. People who have lived from time immemorial on a land which provided everything that was needed.

If we start acting like a Nation maybe we can start addressing issues as basic as the helicopter (without any markings) that was flying around Seal River which nobody in the surrounding area knew about. We were talking about the game wardens—they were either too busy or at the office (there are a couple for the James Bay area). To setting up a constitution for ourselves and how we as a Nation interact with the system. The gripefests uh, General Assemblies are a good start. But it can't be just once a year. It has to be every day.

Because whatever we decide will stick for a long, long time. Any ideas?... Anyone?

BY ERNEST WEBB

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AT THE MAQUATUA INN

COVER PHOTO: Chisasibi Elder Daniel Rupert. Photo by Ernest Webb

SEPTEMBER 9, 1994

NO GLORY, NO SHAME - JUST COMMUNITY

I went to help out some friends last week. On June 11 their house burned down destroying all of their worldly possessions. Fortunately none of their family was hurt. They didn't have any fire insurance but were planning to rebuild. This is why I went there, to help out. I was only one of many responding to the needs of another member of the community. This "community" extends beyond the Cree world for me.

Chris and Bambi were such good people that I had no choice in this matter. When I first met them, they would take in people who needed it. Mostly abused and battered women. Not the richest of people materially, they had great spirits. It was this habit of continually giving to the community and people around them that made it hard for them to accept the help of others. But people would just tell them it's finally your turn.

While I stayed at their place in a teepee, I got to meet a great many people who would check in on them. Sometimes it seemed to be about 50 people a day.

One story came out. Somebody donated two really small trailers for them to live in while they rebuilt. Two neighbours from down the street complained. It seems they were trying to sell their house and felt that the trailers lowered their property value.

A town meeting was held because of these two heartless people. I have better names for them but don't wish to offend our readers. The town meeting was held because there was a town by-law that says you cannot camp more than 30 days in one town lot. Anyhow, at the meeting Chris and Bambi's other neighbours expressed their outrage. The neighbours within 200 feet of the complainers said that they would each give Chris and Bambi 30 days on their lots. Other people said this wasn't necessary and passed a resolution giving them until October to put something up they could live in. The resolution was passed almost unanimously except for two votes.

The two complainers are now shunned by everyone in this community, much like traditional Cree practices. There is a lesson to be learned here. I know most Crees and Canadians sometimes think of Americans as freeway drive-by shooting rednecks who care more about money than other people. This small community in New Hampshire, United States showed me that this is far from the truth. It also showed me that people are willing to band together to help one another. No one is alone in wanting to do the right thing; often they just have no idea how to express it. Maybe we could just do what Chris and Bambi did—help out others and allow others to help you out. Ain't no glory or shame in it; it's just being part of a community.

BY WILL NICHOLLS

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Tough resolutions passed on Cree rights, policing

General Assembly a time for "celebration"

"It was more of a celebration than anything."

That's the way Bill Namagoose summed up this year's Annual General Assembly of the Grand Council/CRA in Eastmain.

In all, the three-day event was attended by 200 community delegates and other Crees, including some who stayed behind from the Youth and Elders Conference, also held in Eastmain. Contrary to initial reports, Indian Affairs Minister Ron Irwin didn't end up attending, but those who did say the event was a harmonious affair.

"The atmosphere was quite pleasant," reported Bill. "There's wasn't any big confrontation over corporate and business affairs. It was more of a Cree personal celebration thing."

One of the highlights was the recognition of past leaders by the assembly. Robert Kanatewat and Chief Ted Moses were among those recognized (a full list will appear in our next issue).

The main issue on everyone's lips was the threat of Quebec sovereignty. The assembly tackled this problem by giving the Grand Council and Grand Chief Matthew Coon Come the mandate to "undertake and continue all necessary and appropriate measures, in Canada and internationally, to safeguard and assert Cree status and rights in light of possible alterations of Quebec's status vis-a-vis Canada."

According to a draft copy of the resolution, this mandate includes "effective Cree strategies and initiatives especially in relation to any upcoming referendum on Quebec secession, including the holding of a Cree Nation referendum and the calling to order in special session of the Cree legislature."

The resolution, proposed by Ted Moses and seconded by Chief Matthew Mukash, also affirms the Cree Nation's right to self-determination and the right to "freely determine our political status and that of our traditional territory."

The resolution also says that if Quebec tries to secede from Canada, this will constitute a "fundamental alteration and repudiation" of the James Bay and Northern Quebec Agreement.

Another major issue which the assembly dealt with is policing. Crees may soon have their very own police force, according to a resolution passed on this issue. The resolution said that if Quebec and Canada still hadn't provided adequate funds to Cree Peacekeepers by Sept. 1, Crees would withdraw all of their own police funding and would take steps to create their own police force.

"It will send a strong message to the Quebec government that it has failed to work with the Crees," Deputy Grand Chief Kenny Blacksmith explained to *The Nation*.

When we went to print, the final versions of the resolutions weren't available. They'll appear in our next issue.

BY ALEX ROSLIN

Crees lawless due to Liberal government

Cree communities have been without regular policing services since Sept. 1

Fed up with months of government stalling on policing negotiations, Crees decided at the Annual General Assembly in Eastmain that if an agreement wasn't signed by Sept. 1, they would stop funding Cree Peacekeepers.

The assembly also voted to set up the Crees' own police force if no agreement was signed. Some Cree communities have already taken preliminary steps to do so, swearing in their own constables to maintain law and order. Other communities have asked the RCMP and SQ to send in officers.

"It's disappointing, very disappointing," said Deputy Grand Chief Kenny Blacksmith. "The Cree negotiating team made a big effort to come to an understanding. Although there's a crisis, there is a great will among Crees to resolve it."

Crees have been picking up the tab for the Peacekeepers since April, when government funds ran out. Since then, the Quebec government has stalled on providing new funds and on heeding Cree demands for reforms to policing services. Crees are seeking an increase in funds so more officers can be hired.

Current levels of funding allow for only 20 constables. The communities say there is a need for 60.

In an agreement-in-principle between Crees and Quebec this summer, Quebec agreed to increase the number of constables to 42 and to expand their jurisdiction in Category I and II lands.

But despite this agreement, Quebec officials still refuse to make the deal final because of the provincial election on Sept. 12. The officials say a final agreement needs the approval of the cabinet, but that cabinet can't approve the deal until after the election.

Chief Blacksmith expressed frustration about the government's stalling. "Have they already conceded defeat to the PQ? Have they given up on everything else?" he asked. "It's unfortunate. They're still the government."

—Nation staff

Stand and fight

Letter to the Editor:

We (natives) were and still are the caretakers of our land for thousands of years. We only killed what we needed and nothing was wasted. We cut our trees only when we needed to make our snowshoes, sleds, snowshovels, decoys (tamarack), medicine, etc...

Many moons have passed since we've been dealing with the Quebec government (the white man's society). In less than 20 years the white men have destroyed our lands by building dams and flooded our traplines. They have destroyed over 10,000 caribou in one day, they have cut thousands of hectares of trees in one day. All this is a WASTE.

Now they are telling us to stop killing all the male moose on certain traplines. They are also talking about the migratory birds. What are we (Crees) going to do in the near future if we can't kill any moose or geese for our survival. What will happen to our children who are not yet born?

An Elder said once: "We are almost like the skidoo or any machine that runs by gas. If you put propane, oil or diesel in a gas tank, it won't go anywhere. It's the same with our bodies. We need moose and other game for our energy. We can't go anywhere without our traditional food."

I think it's about time we (Crees of the nine communities) stand and fight for our rights and stop negotiating with the white man's law. It's never too late.

What is going to happen to us (Crees) if Quebec separates?

How much more is the government going to do to us (Crees) and our traplines if we separate? Just think about our children and their children's children.

From a concerned person

We should all be thankful

Letter to the Editor:

Not all of us here in Wemindji hate our Chief Walter Hughboy. We have respect for him because he has done a lot for his people and our community. It really shows what Chief Hughboy has done for Wemindji. There is no one else who could have done a better job. We don't think Chief Hughboy has done nothing wrong.

The people of Wemindji are very fortunate. They don't pay for fuel oil to heat their homes and electricity. We don't get thrown out of our homes for missing one month's rent. Other communities in James Bay pay for their own electricity and we don't. Some people here still don't appreciate this.

I have nothing against anyone. We should respect our Chief and Council and their decisions. We should put aside our differences and try to respect one another, love one another and make Wemindji a place to be proud of for our children, our Elders and for the future generation.

Chief Walter Hughboy has done a lot for his people and Wemindji. We should all be thankful for Chief Hughboy. God guide him in his work and everything he is trying to do for us and for our community.

Let's all work together and help our youth with their problems. For today and tomorrow.

A concerned Wemindji resident

Sept. 12
Piekuunch Eeshnakuutaatau Canada.
Wiikinwhytimakua Quebec uut Canada.
Liberals uutinakuuch.
Victor Murray uutinaaku.

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Sept. 12
To keep Canada United
To keep Quebec in Canada
Vote Liberal
Vote Victor Murray

Authorized and paid for by Claude Nicolas, agent-official.

PHOTO BY NEIL DIAMOND

WILL NORTH BE FLOODED FOR CLEAN CARS?

The Quebec government has announced $100 million in spending to develop new electric-car technology, sparking renewed concern that the move to alternative fuels in Europe and the U.S. will lead to the construction of new hydro dams in James Bay.

Hydro-Quebec has aggressively promoted the use of alternative fuels like hydrogen and electricity, which the utility says could be clean sources of fuel for the world's cars, buses and industry. Hydro-Quebec entered into an agreement in 1990 along with Daimler-Benz, Airbus Industries and 36 other European and Canadian partners to develop a plant in Sept-Iles where hydroelectricity would be used to produce hydrogen for export to Europe. The plan is called the Euro-Quebec Hydrogen Pilot Project.

More recently, Quebec Premier Daniel Johnson announced that if re-elected on Sept. 12 his government will spend $100 million on research and development into electric cars. The $100 million in spending, announced on August 19, comes on top of $60 million in spending on the hydrogen-export project announced by Hydro-Quebec and its European partners in Oct. 1993.

Johnson told reporters that Quebec, with its vast hydroelectric resources and expertise, will have a decisive edge in the emerging alternative-fuel industry.

Legislation in California requires that as of 1998, two per cent of new cars sold in the state must be electric-powered. By 2001, the figure rises to 5 per cent, and 10 per cent by 2003. Similar laws exist in other U.S. states, and many European carmakers are developing cars that use electricity or hydrogen.

"We think it's a promising sector," Denis L'Homme, the provincial Assistant Deputy Minister of Natural Resources, said in an interview with *The Nation*. "The use of hydrogen is interesting as far as the environment is concerned."

Not everyone agrees about the positive effects on the environment. Luis Eguren, coordinator of the Cree campaign against the Great Whale project, said that both Hydro-Quebec's hydrogen-export plan and its electric-car technology are designed to create new markets for the utility's hydroelectricity. The new markets will give Hydro-Quebec more of an excuse to go ahead with Great Whale and NBR.

Eguren pointed to a report on renewable energy recently put out by the German carmaker Daimler-Benz which featured a map of the proposed flow of energy from Quebec to Europe. The energy starts off from a dam on the Nottaway River in James Bay (a river which currently has no dams), then goes by power-line to the Sept-Iles facility where the conversion to hydrogen takes place. The hydrogen is loaded on a ship and taken across the Atlantic Ocean to Hamburg, Germany.

"We'll be paying the price here in Canada to sell clean cars in Europe," said Eguren. "It may be good for them, but it's bad for us."

Francois Tanguay, a Greenpeace energy specialist, said hydrogen has great promise as a clean fuel source, but added it's doubtful whether Hydro-Quebec could supply the hydrogen to Europe at a competitive price.

"It's insane—taking energy halfway around the planet so others can have clean cars," he said.

"It cannot and should not be done at the expense of First Nations."

BY ALEX ROSLIN

ABORIGINAL MEDALIST REBUKED

An Aboriginal sprinter from Australia caused an uproar when she chose to celebrate her Aboriginal heritage during a victory lap at the Commonwealth Games.

After winning the women's 400-metre gold medal on Aug. 23, Cathy Freeman put the blue Australian flag over her right shoulder and the red, gold and black Aboriginal flag over her left as she went off on the customary victory lap at the Games in Victoria, B.C. Freeman was only the third Aboriginal person to win a Commonwealth Games gold medal.

Team manager Arthur Tunstall reacted angrily. "Australia is competing in the Commonwealth Games under the Australian flag," he said in a statement. "Australia has athletes competing here from various backgrounds who have come together under one flag for these Games."

It's not the first time Tunstall has made strange comments during the Games. Just before the Games started, he was roundly criticized for saying that it was an "embarassment" to have disabled athletes competing in Victoria.

Freeman would not respond to Tunstall's comments, and competed later in the week in the women's 200 metres. But her coach said Tunstall's statement was inappropriate since Freeman was still competing in the 200-metre event.

—Nation staff

THE BLESSINGS OF YOGIC FLYING

If Quebec's politicians all knew how to do Yogic Flying, crime would plummet and everyone would be happy.

That's the message the Natural Law Party is taking to Ungava voters in the weeks before the provincial election on Sept. 12.

"Yogic Flying is actually a lot of fun," said Marlene Charland, the party's candidate in Ungava, which covers James Bay and Nunavik.

"A lot of people are practicing it—45,000 people."

Why do they do it?

"For world peace," said Charland.

Does it help, we asked.

"Oh yes," she said enthusiastically.

Charland sent us a seven-page fax explaining her party's platform in late

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

August. She is actually the only Ungava candidate who's sent *The Nation* any political literature so far during the election campaign.

Natural Law is one of several fringe parties in the election, with about as much chance of being elected as the Lemon Party of Quebec, the Marxist-Leninist Party or the Social-Democratic Party of the Golden Star.

Charland can't quite fly herself yet, but she said she can hop very well. Asked whether some people find her party a little flakey, she said: "Yes, people laughed. But a lot of people were very interested. As you know, people are sick and tired of the ages-old politics."

Charland doesn't actually live in Ungava, but she lived for a few months in Ivujivik, Akulivik and Val d'Or.

She worked as a geologist for one of the companies doing work on Hydro-Quebec's Great Whale impact review, but quit after finding that the company was biased in Hydro's favour. She also said she opposes the Great Whale project.

Charland emphasized that her party is the only one that likes natives. As her press release says, "It is the first time in Quebec's political history that native people have the possibility to vote for a government that truly respects them."

—Alex Roslin

HYDRO PROFITS SOAR

Hydro-Quebec made $571 million in profit during the first six months of the year. That's $102 million, or 22 per cent, more than the profit during the same period last year.

The soaring profits were the result of an unusually cold winter, which caused consumers to turn up their thermostats extra-high. Hydro also made off like a bandit on short-term sales of electricity outside the province, mostly to the U.S. Short-term sales south of the border are quickly becoming a major market for Hydro's surplus power.

On the down side, Hydro also had to fork out $1.3 billion in "financial charges"—interest payments on its debt.

—Nation staff

APACHE SCUPLTOR DIES

Allan Houser, a Chiricahua Apache sculptor whose six decades of work strongly influenced Native American art, died of colon cancer on Aug. 22 in his Santa Fe home. He was 80.

House's work has been shown in museums and galleries around the world, and encompassed many styles. He was awarded the National Medal of Arts in 1992.

"Human dignity is very important to me," Houser said in 1991 according to a short report on the Associated Press wire service. "I feel that way toward all people, not just Indians."

"In my work, this is what I strive for—this dignity, this goodness that is in man. I hope I am getting it across. If I am, then I am doing what I have always wanted," he said. *—Nation staff*

HEALTH CARE PITIFUL

The Canadian Medical Association says First Nations have an "unacceptable" state of health and called on Ottawa to intervene immediately to im-

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prove the situation.

Native people live an average 10 years shorter than the Canadian average. The infant mortality rate is still 50 per cent higher than Canada's as a whole. On average, 12.4 native babies die for every 1,000 births. That compares to only 7.6 deaths per 1,000 in Canada as a whole.

Another problem is the lack of native doctors. Vince Tookenay, president of the Canadian Association of Native Doctors, said there only 51 native doctors in the entire country, whereas there is a need for 600. Better training is needed for non-native doctors who serve aboriginal peoples, added Tookenay.

Plus, native peoples must have a greater role in the health care system. "We should assume our rightful part of the responsibilities," he was quoted as saying in a *La Presse* article.

The criticisms of the health care system came at the 127th annual assembly of the Canadian Medical Association in Montreal in mid-August. Federal Health Minister Diane Marleau, also present, said the needs of aboriginal peoples are a priority for the Liberal government. She announced that a pre-school aid program would soon be set up to help native kids.

—Nation staff

Defense study flawed

A Defense Department study that okayed low-level military flights over Nitassinan is seriously flawed, says a coalition of aboriginal organizations that reviewed the study.

The study has 130 different flaws, say the Innu Nation, the Conseil Atikamekw-Montagnais and the Naskapi First Nation in their review, released July 28.

Innu spokesman Daniel Ashini said many parts of the Defense Department's study are not just bad science—they are deceitful. He charged that the government deliberately deleted mention of certain military practices because they would have delayed public hearings into the environmental impact of the low-level flights.

Fighters and bombers from Canada, Germany and Britain have been using Nitassinan to train for low-level ground-attack missions for 14 years. The Ministry of Defense released its environmental impact study in April. It said the flights could continue and won't damage local wildlife or the environment.

But the Innu people disagree, saying little research has been conducted into the effects of the flights. Their report expresses particular concern about the effects on the Red Wine Caribou herd, black ducks, peregrine falcons and Harlequin ducks.

The Innu would like to create outfitting camps and do adventure tourism in the area. But the Defense Department and Newfoundland government discourage these activities because it would take away airspace from the military flights. *—Nation staff*

Two words: Le Hir

If at first you don't succeed, try, try again.

That's PQ star candidate Richard Le Hir's philosophy on the referendum on Quebec's sovereignty that the PQ would like to hold if it's elected.

Le Hir has surprised reporters and even some members of his own party by saying that if Quebecers vote in a referendum against separating from Canada, a PQ government wouldn't take that as a definite 'no' to sovereignty. In fact, he said it could hold a second referendum in the same mandate.

Le Hir pointed to the example of Newfoundland, which held two referendums before voters agreed to join Canada in 1949.

But another PQ candidate, noted legalist Serge Menard, said Le Hir's idea would violate Quebec law and would make Quebec's independence hard for the international community to accept.

"It's the appeal to the democratic principle recognized in international law which is the only way Quebec can realize sovereignty," said Menard.

—Nation staff

DEW Line site cleaned

The clean-up of one part of the DEW Line is underway.

The Inuvialuit Development Corporation, of Inuvik, N.W.T., has won a $1-million contract from the federal Indian Affairs department. The company is already at work cleaning up the Defense Early Warning Line site at Horton River, between Tuktoyaktuk and Paulatuk, on the Arctic Ocean.

About 40 DEW Line sites dot northern regions across Canada, including one near Great Whale River. They were supposed to provide early warning against attack by the Soviet Union, which no longer exists.

The Inuvik company has already removed highly toxic PCBs, asbestos, petroleum, oil and other contaminants from the site. About 5,000 abandoned oil drums were also collected. The contaminants were starting to affect the food chain, said the supervisor of the clean-up in a *Windspeaker* article.

—Nation staff

PHOTO BY ERNEST WEBB

Daniel Rupert, 86, Chisasibi Elder

I WOULD START FROM THE BEGINNING...

by Ernest Webb

As usual, I tried to do justice to Daniel's words. I translated this from Cree from an interview session we did in August. I want to express my gratitude and respect to Daniel and all the other Elders who pass on knowledge to the younger generations.

Yes, there are things on my mind—the youth growing up today. Us, when we were growing up long ago, it was hard. It was hard for us to live. That's what's on my mind—the youth don't know what it was like before.

It seems so easy now, to live. Lots of pay in one day. When I was younger I worked in town during the summer. I was in the bush during the winter. I used to work for the schools getting firewood for them. I was paid 50 cents per day for my work. I also worked in the Gardens with the potatoes at the RC mission. I probably got $3 per week.

Today the pay is much higher for someone who does a proper job. Things are more expensive today. Long ago things weren't as expensive. We didn't use cash; they just gave us credit at the store. Someone would buy with their credit. It supported someone, but it was hard. I guess people didn't have much. That's what's on my mind, today the price of things. Snowmobiles, canoes, motors, $5,000, $6,000. If you work many days then you can get those, the things you use. We didn't have those things around before.

WHERE WE ARE right now is where we used to get the firewood (Km 0—a.k.a. Kaanamskauu). Also on that island over there. During the summers.

After cutting we carried the logs to the shore. If it wasn't windy, we made something to put them on. We would float them down the river. We watched them as they floated. At the landing, we waited for the tide to go down. Then we'd take them up. One would walk many times. It was hot. We didn't have rain gear either. The wet logs soaked us.

There were 10 of us. Of course we had someone as leader, someone who thought in an Elderly way. In one day we generally floated home five cords. I don't know how much they cost, maybe three dollars each. Four feet wide, four feet high, eight feet long. I think it was three dollars each cord. That's how we supported ourselves before.

AFTER CUTTING, WE used to set nets for the fish. Over that way where the dam is. This month (August) is when they used to be plentiful. Today, it's all destroyed, it's not there anymore, where we used to get the fish. It's very sad. Everyone used to get there food there. It's deplorable; we can't get fish there. People on their way inland would get their fish there. They used to smoke them. Then they made their way inland.

Today it's not there. That's what I think about a lot these days. A lot of our way of life has been taken away. A lot has been taken from us. Now things aren't given freely, money has to be exchanged. A lot used to be shared freely before. Fish, people were able to feed their children. That's the way it was. The youth don't seem to know what we did when we were feeding our families. We must have given a lot of fish away without money. Akuuda?

You saw how Dab-liyuu (real Cree) made their living in the traditional way with traditional tools. Tell me how you feel with all this new technology?

You mean what the Wahmschtikuushiu uses? I think it's easy for them, the things they use. To kill things. Long ago we didn't have what we have around now. Like the fishing rod. The one you throw. We didn't have that around. We never saw it. In the summer we always used the net. In the winter we fished through the ice with hooks, you know, with the sticks. We didn't have what there is now.

I guess the Crees use the rod now, but I don't. They throw the hook, and a fish comes across it, and reels it in. Even the nets were different. Now the twine is really thin. They weren't like that before, they were thicker. You didn't get as many fish though. They used caribou hide, they'd cut it into strips. And the canoes, they used birch bark. I didn't see that though. They didn't use nails at all. They used everything from the trees. They never leaked and they were light. My father saw them used. He said they were light. They used things from the land.

For people who don't understand the Native way of life, the world-view, what would you tell them?

I would start with the past, what I heard about the past. That is where I would start from. Then to our experiences, what my father saw and talked about. Then eventually the coming of the Wahmschtikuushiu. And the technology he brought with him. The things which made his life "easier." That's what I would say.

There were no guns long ago just bows. Before there were any Wahmschtikuushiu in "Canada" there were no guns. All they used was the bow and arrow for their food. When the Wahmschtikuushiu came around that's when they knew about guns. They knew that they could get their food easier. With something far away they could still get it. That is where I would start from. The people living today hardly know about that.

I didn't get to see my Grandfathers. It was my dad who told me all these stories—the stories his father told him. He didn't get to see his Grandfather either. He learned from his stories and the example that he set for him in the way his father lived. My father saw the birch bark canoe, he remembered the birch bark canoe. He used to go inland and they used to shoot rapids with those canoes. That is where I would start from, what I heard from my father.

There is a story about the first meeting between the Wahmschtikuushiu and the Crees north of Great Whale. They sailed in with their ship and moored some place. The Crees heard something they never

CONTINUED ON PAGE 12

DANIEL RUPERT...

CONTINUED FROM PAGE 11

heard before on the water. It sounded like thunder. They didn't know what it was. They checked on it right away, they used the shaking tent. When they made the shaking tent, right away they heard someone in there, but they didn't see him. That's who told them who those people were. "They come checking for Indians."

Then they knew that it was "big guns" that were making the noise. They didn't understand the one who was talking. It sounded like metal being hit or something. Their Mishtabau understood right away and interpreted. He said they would see something on the water in the morning. In the morning they saw something looking like a stone island. An Elder told one of his sons that he was going to paddle to it. "That is what we must have heard" he said. Like the Mishtabau said. The Elder paddled off by himself. As he got closer he saw people on the deck. There were many of them. Then they saw him and started waving to him. He didn't want to get to close. He kept his distance. He was wary of them—in case they did something to him, he thought. But they didn't stop, they just kept on waving to him.

Finally he approached the ship. He was impressed with the length and size of the ship. The whole crew flanked the deck to get a look at the Elder. They threw down a rope ladder to him. He communicated with the ship's captain with hand signals. The Elder had fur on him. Right away the captain was excited. He coveted his furs, his clothes. Right away the captain told him he would relieve him of all his furs. So he got some of their clothes. Right away they gave him some drink. He liked the taste right away. After business, the captain brought out a gun. They went on deck and he watched the captain load the gun. He shot towards the water. He saw where the bullet bounced on the water, he knew right away it would be good for hunting. He knew something could be killed from afar. The captain gave him the gun. He showed him how it worked. The captain waved him home and told him to return with more furs. They also loaded a keg on his canoe for him. He got another drink before heading off, then paddled home.

The people back home saw him paddling in and heard him singing. They knew something was up with him, that they did something to him while he was there. He reached the shore and told them, "My son, yes, I have seen a visitor, but I don't understand them. We just waved to each other." Then he showed them the gun. He did what the captain did. He shot towards the water. It landed far away. It excited everyone. They knew it would be good for hunting. He told them they wanted furs, all the furs they could find. They came back again the following year after the winter. They then started building a trading post. That's what I heard from an Elder from Whapmagoostui. He heard it from his grandfather.

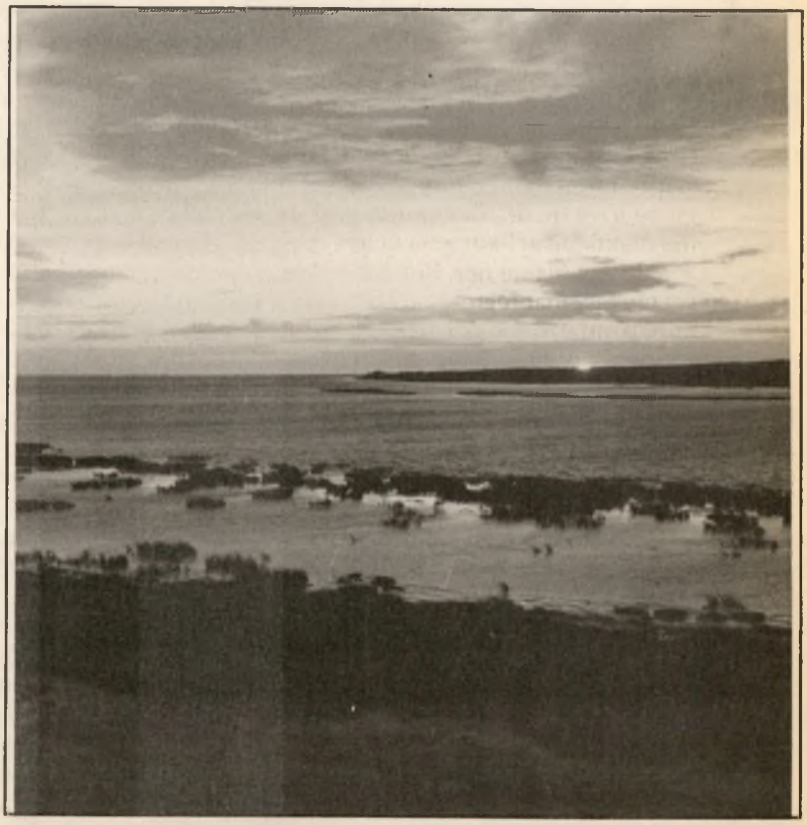
The poem on this page and the article on p. 15 were written on a Macintosh computer in the Computers and Learning course conducted this summer in Waskaganish for teachers.

My granny Hattie

by Rita Jonah McLeod

I will tell you about my granny Hattie.
She's 95 years old.
She has four sons and four daughters.
She has 65 grandchildren, 190 great grandchildren
and 48 great great grandchildren.
Right now she's in Chisasibi hospital.
Looking back those years.
She would sit outside her home.
She would watch people go by.
She would go visit her children each day.
She would tell stories about the old days.
And now she's in the hospital.
Maybe she might be thinking.
When are they coming to visit me.
If only we could go visit her.
Listen to her stories.
Over these years she has a lot to tell.
We will be joyful to have her back home.
This is my granny Hattie.

Granny Hattie died before the course was finished.



A heart speaks

Nokom—my grandmother—came down for a rare visit recently. The occasion was my sister's wedding reception. I have probably seen Nokom less than a dozen times in the nine years since my own wedding reception.

by Joanne Willis Newton

I have lived in Ottawa during those nine years, attending university and now training to become a lawyer. Before moving to Ottawa, I spent most of my life in California. Nokom has always lived in Chisasibi.

However, it is not the geographic distance which separates us; it is a lingustic one. For I do not speak Cree. At least not well enough to carry on a conversation with anyone over the age of two.

My mother is fluent in Cree, but she did not speak it at home during my childhood. I do not blame her for this. Residential school had taught her that her Cree heritage, including her language, was something to be ashamed of, a handicap to be overcome. Isolated from her culture and homeland, she tried to blend in to urban society and raise up her children in the manner she had been taught was best.

I do not blame her. But I do regret it. And I most keenly feel that regret in relation to Nokom.

Nokom can speak English, quite well in fact. As a young child, I do not recall any difficulties communicating with her. We engaged in the usual grandmother/granddaughter activities: She taught me to bead necklaces. We went berry-picking together—at least she picked, while I ate. I helped her lay fragrant spruce boughs on the floor of our miijwaap in the bush. I harassed her for money to buy a can of soda while she tried to concentrate on her bingo game. I sat behind her in church, listening proudly as she played the organ. She patiently combed my hair for lice. I admired the ease with which she gathered fish from her nets, plucked geese and mixed her bannock.

Perhaps we didn't speak much then. Perhaps words were not necessary.

But as I grew older, we became almost like strangers. The year-long stretches which separated my visits North seemed to grow in significance. With the awkward self-consciousness of adolescence I became acutely aware of, and embarassed by, my un-Creeness. I did not want to draw attention to it by speaking English. So I rarely spoke at all.

I have come to regret these missed opportunities more deeply in the past few years since I have become a mother. I would have so liked to teach my children Cree. I have tried to pass on what I know, and, in fact, some words are in regular usage in our home. (Although I'm not sure that words like "booboosh" and "doodoosh" are going to get them very far in Cree society.)

Motherhood has made me aware of the way we are related—my grandmother, my mother, my daughters and I. We are like links in a chain. We are circles within circles. There is so much that I would like to know about her. To know her better would be to better know myself, I think.

So it was with these feelings in my heart that I greeted her on her last visit. There was so much I wanted to say, so much I wanted to hear her tell. But it is hard when we are both naturally shy. I tried. I bought her dinner. She visited my home for the first time. We went for a walk. We laughed together over my children.

Perhaps we didn't speak much. Perhaps words were not necessary.

Nevertheless, as we hugged each other goodbye, I mustered the courage to say to Nokom, in my white-man's tongue, I think for the first time: "I loved you." She kissed my cheek and replied in kind, "I love you too."

It was just as if the words had always been spoken between us.

I CAN ONLY SHARE WITH YOU

JOAB BEARSKIN

The following is a message Joab Bearskin delivered when Cree social workers asked him for help.

I can only share with you how we dealt with problems long ago. I cannot tell you this is how to deal with the problems—this is the way you have to deal with it. For today you as leaders, workers, you are faced with more new complications that touch every aspect of our native culture. This is the time to use your skills, new skills, knowledge which you have acquired or gained. It is time to start to put your new skills to work.

You'll find sometimes that your solutions, ideas, won't seem to work. Don't let this make you fall. You stand taller and try again. Maybe another way, but in time you'll find the almost successful way. I can only share with you, to tell you, but I won't tell you this is the way to do it. From this you'll find a way to deal with problems, to use similar strategies to how we dealt with our problems.

As problem-solvers, life-solvers, you'll find many times it seems so difficult and not easy, especially in dealing with life when two worlds are in conflict or somewhat clashing together. It won't seem easy at times—many times. So it's time to start to use your new skills. You'll realize in time that life is not long, it seems short.

As heard, interpreted and understood by Irene House, NNADAP worker, Chisasibi.

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G.C.C.Q.

CREE NATION

Gathering

OLD NEMASKA SITE

September 13 to 16, 1994

WEMINDJI DISSIDENTS TAKE CHIEF TO TASK OVER DAM PLANS

A group of Wemindji residents is up in arms over Chief Walter Hughboy's plans to build a series of new hydro-dams on the Maquatua River and to gain more independence from the Grand Council of the Crees.

"To local Wemindji voters, Hughboy's administration is anti-Cree, and has clearly begun to promote cultural genocide for Crees by keeping them down," says the group in a strongly worded six-page press release sent to *The Nation* and other Cree organizations on Sept. 2.

"Hughboy's 14-year career as Chief in Wemindji has brought no social improvement to the community. His regime has focused only on megaprojects such as highways, dams and mining, while ignoring local social issues such as jobs for Crees, social programs and full community services."

The group, which calls itself Wemindji Electors Against Separation from the Grand Council, lists the following people as its representatives—Annie Saganash, Angus Georgekish, Elder Sam Visitor, Clarence Tomatuk (who ran against Chief Hughboy in last fall's Band Council election) and Marion Tomatuk.

The press release starts off with the following headline: "On the eve of the Quebec provincial vote for or against PQ separatism, a renegade Cree Chief plans the collapse of the Cree Nations with his own independence scheme for 'Wemindji' in collaboration with Hydro-Quebec and secret backing from Quebec nationalist interests."

In an interview published in the last issue of *The Nation*, Chief Hughboy expressed major reservations about the Grand Council's "preoccupation" with fighting the Great Whale River Project. Chief Hughboy suggested that the Grand Council was stalling Wemindji's economic development, and said if the situation doesn't change, Wemindji will be forced to look at its options. He implied that this means Wemindji might take over the mandate it has given the Grand Council to negotiate issues like policing and infrastructure funding.

Chief Hughboy also discussed his plan to build four or five new hydro-dams on the Maquatua River, and to sell surplus power to Hydro-Quebec.

The plan was voted on at a referendum of Wemindji residents on Aug. 26. The results were invalidated because not enough people voted to form a quorum. Twenty-five per cent of electors must vote for the results to be valid.

The dam plan is opposed by the Wemindji dissidents. The dams "will destroy traditional lands which are presently supporting the land-based cultural and economic lifestyle of local Crees," says the group's press release.

"Wemindji electors are appalled by the joint-venture with Hydro-Quebec because it will make Wemindji literally the political and financial slave of Quebec's largest utility, whose projects for the past quarter-century have threatened to impose cultural genocide on the entire Nine Cree Nations, principally to promote Quebec nationalism," says the group.

Leaked letter

The press release goes on to say that "Wemindji electors place blame for lack of jobs in Wemindji squarely on the shoulders of Chief Walter Hughboy himself, citing his lack of leadership and disinterest in vital social issues."

Chief Hughboy is accused of preferring to hire "non-Crees from Montreal, Toronto and Val d'Or." The group claims that non-natives occupy 60 per cent of the 230 jobs at the Wemindji Band Council and Band-owned entities.

"His plans are therefore seen as being in direct opposition to the political and cultural interests of the Crees of Wemindji, and of all Crees in general," says the group.

The group also lambasts Chief Hughboy for his "numerous long speeches on Wemindji Radio, where he monopolizes air time and refuses to allow the broadcast of voices which oppose his leadership."

The press release also refers to "irregularities" in the Sept. 14, 1993 Band Council election, and accuses Chief Hughboy of blocking efforts by some Wemindji residents to redo the election. Chief Hughboy was elected with 135 votes out of about 355 that were cast. Six other contenders for Chief split the remaining 220 votes.

The group concludes by observing that Wemindji voters are entitled under the Cree-Naskapi Act to rehold community elections one year after a vote.

The group's fax also includes a copy of a confidential letter from Chief Hughboy to Bernard Poulin, the president of the engineering firm S.M. Group Inc.

The letter informs Poulin that his firm has been appointed as the consulting engineers and advisors in Wemindji's talks with Hydro-Quebec about the proposed Maquatua River dams.

The letter is dated Aug. 1, well before Wemindji voters went to the polls to vote on whether to proceed with a feasibility study for the dam proposal.

In the letter, Chief Hughboy seems to imply that the dam project may require an amendment to the James Bay and Northern Quebec Agreement.

"The three hydro projects are not mentioned or contemplated in the James Bay and Northern Quebec Agreement but Paragraph 8.1.2 and 8.19 allows the signatories to amend the Agreement for the inclusion of three mentioned projects with Le Complex La Grande (1975)," Chief Hughboy writes in the letter.

—Nation staff

GRAND COUNCIL ANNOUNCEMENTS

GCCO

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

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THE CREES MUST DECIDE

At the present time Cree rights are guaranteed by international laws that Canada has signed. Cree rights are also guaranteed by the Canadian Constitution which recognizes us as a "people" and which protects the Cree rights in the James Bay and Northern Quebec Agreement. The School Board and Health Board and the other Cree rights are protected by the Constitution.

The Constitution is not perfect and the rights are not adequate but at least the Canadian Constitution cannot be changed easily. It requires the agreement of the Provinces and the Federal government to change it.

While Canada recognizes our rights, it fails to respect them. Canada has failed to recognize our international right to decide our destiny. Canada insists that aboriginal peoples extinguish their rights in order to exist as First Nations.

The Parti Quebecois has offered to negotiate a new deal whereby First Nations would have certain rights in a new Quebec constitution. In the new Quebec, will the Legislative Assembly be able to unilaterally change the Constitution and our rights?

At the present time the Parti Quebecois says that in an independent Quebec the James Bay and Northern Quebec Agreement would be cancelled and parts of it *perhaps* reinstated at their leisure. Mr. Parizeau also denies our internationally recognized right to decide our own destiny and hold our own referendum.

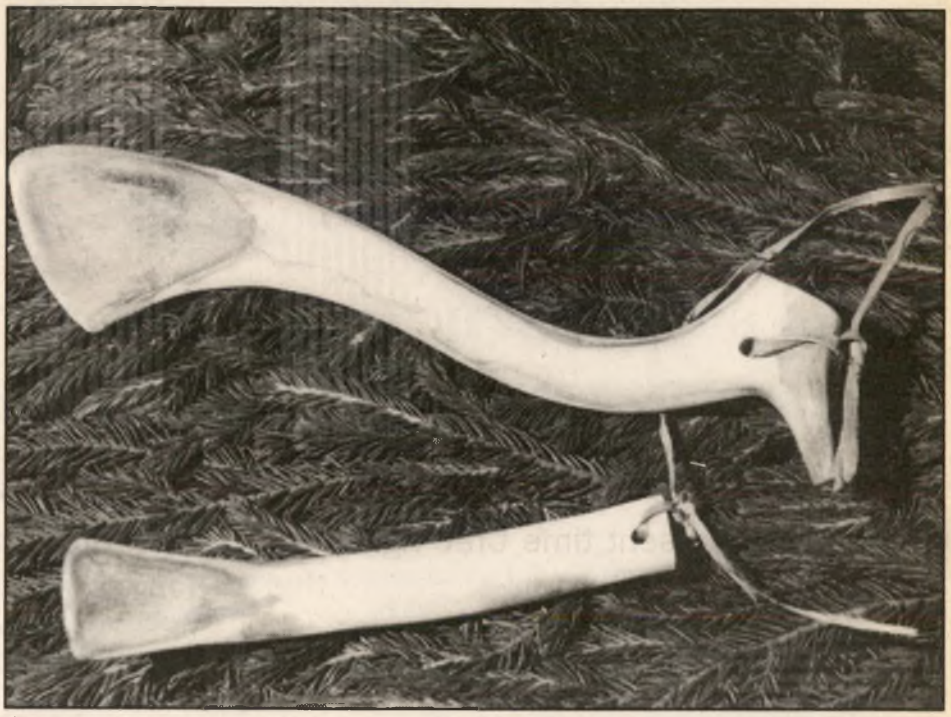
Do we want to embark in the canoe with Quebec into uncertain waters or do we want to stay on dry land in Canada and protect our rights?

We have been on our lands since before there was a Canada, before Christ walked on the earth. We must stand together and decide our own future. We, the Crees, must decide.

PAID ADVERTISEMENT

MoCreebec expelled from Mushkegowuk Council

BY ALEX ROSLIN



The Mushkegowuk Council has expelled MoCreebec Crees as members, and they are crying foul.

The MoCreebec Band says Mushkegowuk violated its own constitution when it forced out MoCreebec on June 28.

The expulsion took place at a meeting of the council's Chiefs in Timmins. The move followed heavy pressure from Moose Factory Chief Ernest Beck who claimed MoCreebec was hurting his community's rights. Four Chiefs voted for the resolution to expel MoCreebec, which had been a member of the council since 1986. Two voted against—MoCreebec Chief Randy Kapashesit and Chief Edmund Metatawabin of Fort Albany.

MoCreebec official Allan Jolly told *The Nation* that under Mushkegowuk's constitution, the only way a member band can stop being part of the council is if it votes to leave itself during a community referendum. "They've actually violated their own constitution, if that means anything," said Jolly, who is MoCreebec's housing and economic development officer.

Moose Factory's Chief Beck and Mushkegowuk acting chair Dan Kouzy couldn't be reached for comment.

Before the June 28 meeting, Chief Beck sent Mushkegowuk a letter threatening to pull Moose Factory out of the council if MoCreebec remained as a member.

In an interview with *Wawatay News*, Chief Beck explained that he objected to the political recognition that went with MoCreebec's seat on the council. MoCreebec doesn't have official band status or reserve land and is not part of Treaty #9, which local First Nations signed in 1905.

"If our tribal council recognized them, then so would Ontario and Canada," Chief Beck told *Wawatay News*.

Such recognition could hurt Moose Factory's rights on their traditional lands, Chief Beck added. "The position of our members is that this is our traditional land and that any agreements we negotiate with Ontario and Canada will benefit our First Nation members. We should not be expected to share what we gain out of those agreements," he said.

"One thing that we tried to put across to the other Chiefs is that as signatories to the treaty, we've been given certain rights and privileges. More emphasis should be given to that fact—it's the basis for our arguments to be self-governing."

The Mushkegowuk Council represents five west-coast James Bay Cree First Nations. MoCreebec is the name adopted by east-coast James Bay Crees who moved to Moose Factory and Moosonee in the late 1950s and 1960s, mostly from Waskaganish, Eastmain and Wemindji. Some moved in search of work, others because their children were attending the residential school in Moose Factory or because that's where the regional hospital was. Many just found it nearer to their traditional hunting grounds and found it simpler to deal with the Hudson's Bay post there.

Today, 1,000 to 1,100 east-coasters live in the Moose Factory/Moosonee area, which has a total population of about 5,000. Most MoCreebec members are still registered with their bands in Quebec, and are beneficiaries of the James Bay and Northern Quebec Agreement, even though they were never asked to ratify it.

No rights?

Allan Jolly himself moved to the west coast from Waskaganish in 1958 to go to school with his brother. His dad went to school there also. Jolly said the biggest reason east-coast Crees moved west is "the nomadic lifestyle of the Crees." Even when he was in Waskaganish, he said, he lived mostly in the bush and was hardly ever in the community. After he moved to the west coast, he was invited to hunt near Hannah Bay, at the mouth of the Harricana River.

Jolly said it was the Mushkegowuk Council that asked MoCreebec Crees to become members in the first place. MoCreebec had been trying to get recognized as a separate band under the Grand Council of the Crees when negotiations fell apart in Oct. 1985. Right afterwards, Jolly said MoCreebec was courted by the Mushkegowuk Council chairman, who "was adamant" that MoCreebec become a member. MoCreebec agreed, and its membership was approved by the Mushgewuk Council General Assembly in March 1986. The vote approving MoCreebec's membership was unanimous except for then-Moose Factory Chief Ernie Sutherland, who abstained.

"Over the years, there's never been any major complaint until this new Chief and Council [in Moose Factory] got in," said Jolly.

He said Moose Factory is now demanding that MoCreebec members get permission before they go hunting. "They think we shouldn't have any right to do anything in this area—we shouldn't be entitled to anything; we shouldn't start any business projects; we shouldn't even get any government funding."

NOTICE

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  See Student Affairs Technicians or Guidance Counsellors

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Hydro's 2% barrier

BY WILL NICHOLLS

Most Crees aren't aware of Hydro-Quebec's 2-per-cent compensation policy. They assume the large amounts of money Crees spent on negotiations with Hydro-Quebec are in fact getting them a better deal. Sometimes we are even given the impression that we are lucky to receive anything at all.

The truth is we have spent a lot of money on legal fees to achieve a level of compensation that Hydro-Quebec has already decided by itself.

Says Bill Namagoose, executive director of the Grand Council, "Since the Cree people in the communities are not familiar with the policy, the application of it leaves the false impression that negotiations of great importance and affecting Cree rights took place and that we should be grateful that we at least got some financial compensation in return for the damage caused by a hydro-project."

"It is the same gratitude that would be expressed by a mother upon receiving her Family Allowance cheque had she not been aware that it is her right to benefit."

Namagoose said Crees have a right to compensation from damages "as any citizen in Canada or Quebec gets when their property is damaged."

Hydro nixes profit-sharing

The exact amount of compensation for a hydro-dam is determined through negotiations between the Crees, government and Hydro-Quebec.

According to a copy of Hydro-Quebec's Integrated Enhancement Policy obtained by *The Nation*, hydro-projects costing less than $500 million shall have compensation payments of 2-per-cent of capital costs. Compensation for transmission lines is 1-per-cent of their cost. For projects over $500 million, compensation is determined on a case-by-case basis (for examples see Sidebar, this page).

"This policy which is at the discretion of Hydro-Quebec has ramifications on the issue of Cree consent," said Namagoose. "To date it has been used as a way for Hydro-Quebec to exclude the participation of the First Nations of Quebec in the ongoing benefits to be derived from projects built on their territory which damage their rights and interests."

But as far as Hydro-Quebec is concerned, Crees are out of luck if they want a cut of revenues from hydro-projects.

"Profit-sharing implies ownership and since Hydro-Quebec is owned by all the people of Quebec [through the government], then they would be the ones to give direction to make these types of changes through the government," said Hydro spokeswoman Helen Mayer.

"This is the same situation that all the provincial utilities are in, since ownership is public. The benefits of ownership apply to all the public so the benefits of the whole system should be shared by everybody."

Mayer pointed out that Quebecers have the third-lowest electricity rates in North America.

But tell this to the residents of Great Whale, who pay 26.3 cents per kilowatt-hour. "The benefits are not shared by all the public unless, as usual, Crees are not considered as part of Quebec's public," said Chief Matthew Mukash.

Chief Walter Hughboy and Chief Billy Diamond also oppose Hydro's policy. In meetings with other Cree leaders, they've gone on record saying the policy doesn't take into account savings Hydro-Quebec has realized in Cree Territory. In Waskaganish, for example, the utility saved a lot of money when the community built its own mini-dam, which relieved Hydro of its obligation to build a costly transmission line to that community. The Chiefs also said the 2-per-cent policy is deficient because it doesn't place enough emphasis on the projects' severe social impacts.

Negotiations cost millions

The question is, Have the Crees ever gotten better than 2 per cent in our negotiations? It all depends on who you read or talk to. It is true our Cree negotiators have gotten better than 2 per cent in some of the deals. But overall, they haven't broken the 2-per-cent barrier, according to a 1993 report done for the Grand Council by the Goodman Group, a Boston-based energy consulting firm.

This report relies on available information on Hydro's capital costs (not easily gotten from HQ) and adjusts all amounts for inflation. The report covers five agreements negotiated by the Crees—the James Bay and Northern Quebec Agreement, Sakami Eeyou Agreement, Eastmain-Opinaca-La Grande Diversion, Chisasibi, Opimiscow and La Grande agreements.

The report figures out how much Crees got as a percentage of Hydro's earnings from a certain project over its lifetime (usually 50 years).

Between 1979 and 2042, all five projects are expected to generate $61 billion in 1975 dollars. Crees are getting 0.5 per cent of that as compensation—about $300 million. If you take away the $150 million paid under the JBNQA for settlement of land claims, the compensation figure drops even lower—to only 0.3 per cent of the projects' revenues.

Overall, it seems Cree negotiators haven't broken Hydro-Quebec's 2-per-cent barrier. Meanwhile, the Grand Council says the negotiations cost Crees about $900,000 for the Opimiscow Agreement, $700,000 for the La Grande Agreement and $1.2 million for the Eastmain negotiations (spent just by the Grand Council; the communities have been picking up the tab since last April). At press time, the cost to Crees for the negotiations on the Sakami Eeyou Agreement and the JBNQA weren't available.

Hydro's compensation policy

These figures are taken from an internal Hydro document outlining its standard compensation rates for various projects.

A transmission line that costs $400 million (and doesn't involve natives)

Compensation Hydro would offer:
$3 million (or 1 per cent of cost)
Environmental enhancement:
minimum of $900,000
Support for regional development:
maximum of $2.1 million

A dam that costs $1 billion

Compensation: $17 million (or 1.7 per cent of project's cost)
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MAQUATUA INN

PHOTO BY NEIL DIAMOND

Where the famous and infamous dine

by Neil Diamond

Wemindji's Maquatua Inn sits at the edge of the community near the river beside a softball field. If you're lucky and get the right table at the right time, you will have a so-so view of the river, a perfect view of a softball game and an even better view of the Chief and his cohorts discussing the fate of Wemindji, world domination and other inane topics or just stuffing themselves silly.

I entered the dining room accompanied by Will and Alex late one afternoon where we imposed ourselves on Mr. X (not his real name) and joined him at his table. He was just polishing off the last of his rib steak when Will, in full journalist mode, asked how it was. Mr. X shot back, "You're not dragging me into this!" I wonder what he meant by that.

There was a group of men talking, laughing loudly, ignoring the game at an adjacent table. I guessed they were construction workers but I found out later it was Vern Cheechoo and his merry men. They were scheduled to perform at the arena later that night. There's not much difference between a rock 'n' roll band and construction workers attitude-wise. Smaller groups of people sat scattered throughout the dining room talking quietly amongst themselves about God knows what (memo to *The Nation*: Buy hi-tech listening device). Office workers and out-of-towners. An acquaintance of mine from Wemindji told me this is where the "big shots" assembled. He meant it as a compliment. Wink, wink.

The service was a tad on the slow side but we didn't care because of the lively table conversation and the game going full swing outside. Finally the waitress decided to make an appearance and take our orders. She was friendly and very helpful. Minutes later, our food arrived. What else but that old Cree staple: chicken and rice with vegetables. I would've had two steaks had I known Will was picking up the tab.

Before my fork entered my salivating mouth, one of my dinner companions asked how it was. It would have been more interesting and critic-like had I answered his question with a backhand across the face and snapped, "Silence while I'm eating!" But I was exhausted and hungry so I said, dryly between nibbles, "You'll have to wait for my review." How was the meal? You'll have to wait for my real review as I am still chewing as I write this. What do they put in that rice?

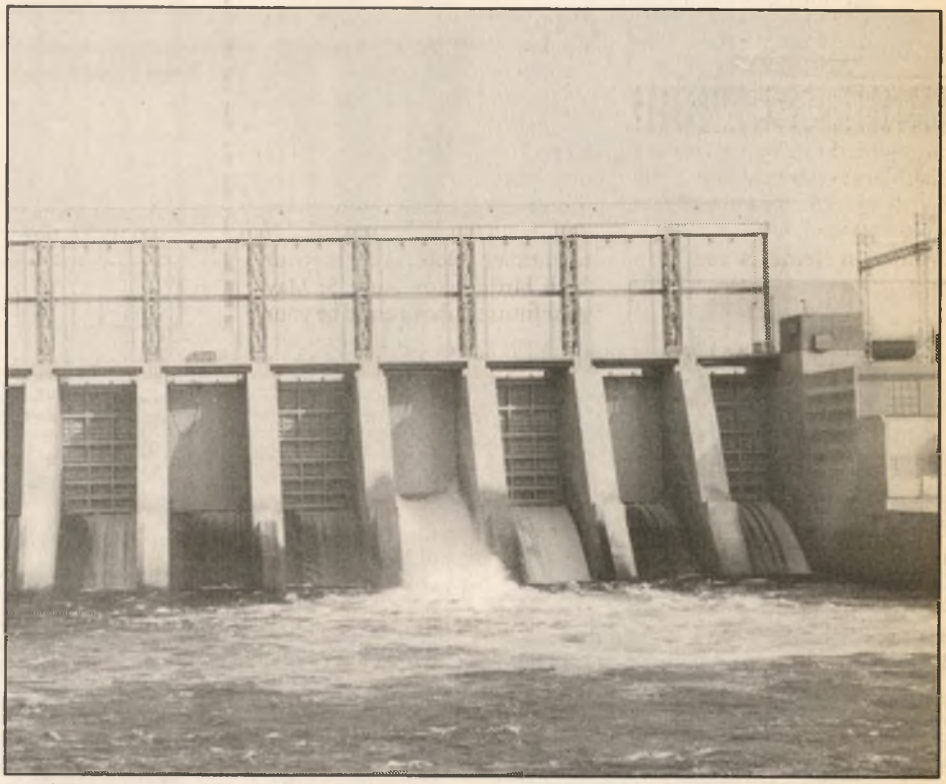
Near the end of our meal, embattled Chief Walter Hughboy arrived with a small entourage and sat down, with his back to the wall, at the table with the best view of the game and was served almost instantly. Aaaah, the perks of power.

Editor's note: Neil would like to use what little space and sense he has left to announce that this is the last of his so-called restaurant reviews so as to allow him to start writing about more important subjects. Namely, nightlife. Something he should know quite a bit about. Yes, in keeping with The Nation*'s pledge to inform and entertain he will take you, in upcoming issues, on a tour of the seedy underbellies of Montreal and other towns. Hopefully this will give readers who would otherwise not have a chance to visit or who would never want to set foot in these places a chance to see what they're missing and what to avoid.*

FRIENDS OF HYDRO

No scientists will criticize Hydro-Quebec, say ecologists

BY ALEX ROSLIN



Quebec scientists and engineering firms are too buddy-buddy with Hydro-Quebec to be able to do an objective study of the proposed Great Whale River Project, say environmentalists.

"It's very well-known in Quebec that it's difficult to get consultants to work for you if you're going to do something critical of Hydro-Quebec," says Daphna Castel, president of the Mouvement Au Courant. "Hydro-Quebec gives many of those companies most of their contracts. If they're too critical, they won't get another contract."

Castel was commenting on a recent *Nation* story which reported that nearly half the companies that conducted studies for Hydro's Great Whale impact review are run by Liberal donors. Of the 34 companies that conducted studies between 1989 and 1993, 15 are run by contributors to the Liberal Party of Quebec. In total, these donors gave $88,695 to the Quebec Liberals over the last five years.

The 34 companies conducted a total of 230 studies for Hydro's $400-million impact review. Another phase of studies into Great Whale was conducted in the late 1970s and early 1980s, but these were done largely by Hydro's own researchers.

Hydro submitted its impact review to five government committees studying Great Whale in Aug. 1993. The committees will rule on Sept. 15 whether the Great Whale review conforms to their guidelines, or whether Hydro must go back to the drawing board.

The Liberal links of many of the companies raise questions about the impact review's objectivity, said Francois Tanguay, an energy specialist at Greenspeace.

"If you consider that it's Liberal Party chums who give money to the government, which gives contracts back to them, it doesn't do much for the clarity of debate," said Tanguay.

"Once they get good contracts from Hydro, it's very hard for them to be critical," he said. "Democracy has really taken a black eye."

Tanguay said Crees and others who are opposing Great Whale in the ongoing public review are unable to find researchers in Quebec to do studies that question Hydro-Quebec. As a result, Hydro's opponents have had to look outside Quebec for researchers.

"It's a very unhealthy situation," agreed Castel. "There's way too much interweaving between the interests of the government, business and Hydro-Quebec."

It's not just the Liberals who are at fault, she added. "The Parti Quebecois and the Liberals see energy in the same way—as a milking cow for their different interests. For a very long time, the government in power has used it to gain political advantage, and then Hydro-Quebec takes advantage of the links between business and the government for its own advantage. It's an almost incestuous relationship."

Castel said the revelation about the Liberal donations shows the importance of creating an independent regulatory commission that would oversee Hydro-Quebec. Such a commission already exists in B.C. and many U.S. states, and in other industries which are dominated by one monopoly. Castel cited the example of the CRTC, a federal commission that keeps tabs on the telecommunications industry, which is an industry dominated by one big company, Bell Canada.

CLASSIFIEDS

100-BIRTHS

Sequoyah Keenan Oakes, son of: Stephanie Allen & George Diamond-Oakes, born: June 20, 1994, weight: 7lbs, 8 1/2 ozs.

101-BIRTHDAYS

Happy Birthday to my nephew Silas Blackned on his 8th birthday, Aug. 26. Many more to come!!! Hope u have fun, from: Cynthia, in Nemaska xox

Happy Birthday to a special and loving mom Emma Mianscum in Mist. Fr: Love always Bev, Terry, Kevin, Paul Jr. Sept. 4.

Happy Birthday to my sister Bella Blacksmith who will be turning 13 on Sept. 3. I love you from: your sister Nancy in Nemaska.

Happy Birthday to Mark Cheechoo of Moose Factory, Ont. whose birthday is on August 27. Happy 18th birthday. From your friends KK & RC. MFO

I would like to wish my dad, Albert Turner, Happy Birthday on September 6. Happy Birthday dad. All my love, Kelley. Moose Factory, Ont.

Birthday Greetings going out to Leonard Small on September 7. Love, Kelley. Moose Factory, Ont.

I wanna wish a very happy birthday to my nephew (Budducks) Rayvin Katapatuk on September 10, 94. Fr.: Gloria Diamond of Waskaganish xoxoxox

---

To Rayvin K. Happy 4th Birthday. We love you fr. Mom, Dad, Jim, Peggy, Trishena and Nolan.

Happy 1st Birthday to our daughter Tamara Murdoch fr. Wemindji, who will be celebrating on August 21. Lots of love mommy & daddy

---

Happy Birthday to my lovely niece Niibin Rainbow Mist. on August 9th with love Janice and Wabbagan.

Happy 1st Birthday to Rigoberta Blacksmith on Aug. 24, daughter of Calvin & Annie (Mist.). With love, from the Baribeaus.

Happy belated birthday to my dear brother Gordon Blacksmith, whose phoneless in Val d'Or. Hoping you had a beautiful harmonial celebration for your 26th birthday on Aug. 5. May your future unborn child be your inspiration in all you want to do. Love, sister Doreen and baby Orlanda Blacksmith Da Costa.

Happy belated birthday to Floyd Cowboy Gilpin who celebrated his 3rd birthday on Aug. 7. We miss your beautiful smile. May the wisdom and knowledge of our Elders guide you in every step of the way. With lots of love, Coucoum Annie, Ron, Aline, Doreen and baby Orlanda.

Happy Birthday to Betsy B. Lacroix on Sept. 13. I will take you out when you come down to Montreal. Fr. Janie & little Chiwetin.

Happy birthday to my little sister Andrea Sealhunter on Sept. 8 and happy anniversary to Jim and Victoria Hill on August 20. Miss ya! Luv ya Beth.

102-WEDDINGS

I want to congratulate my best friend Bella who's getting married to Davey on Aug. 16. Best wishes! Friend always, Judy.

Congratulations to Douglas (Duke), Karen Sack Hester on their wedding day held on August 19, 1994 in Moose Factory, Ont. All the best. Fr. your relatives, cousins, uncles and aunts in Waskaganish & friends.

103-ANNIVERSARIES

To Peggy, Jimmy Katapatuk (Sept. 5, 1988). Happy 7th anniversary. All the best and many years to come xoxoxoxoxooxx Love mom, dad, Walter, Elyzabeth & family, Waskaganish.

Happy 25th Anniversary to my parents Dorothy, Abraham Shecapio wishing you all the best. Love always fr. your daughter Evelene Shecapio xoxoxox

---

A belated wedding anniversary to Margo & Henry on August 20th. Happy first anniversary. May you have a good one. Love & prayers, John & Helen xxx

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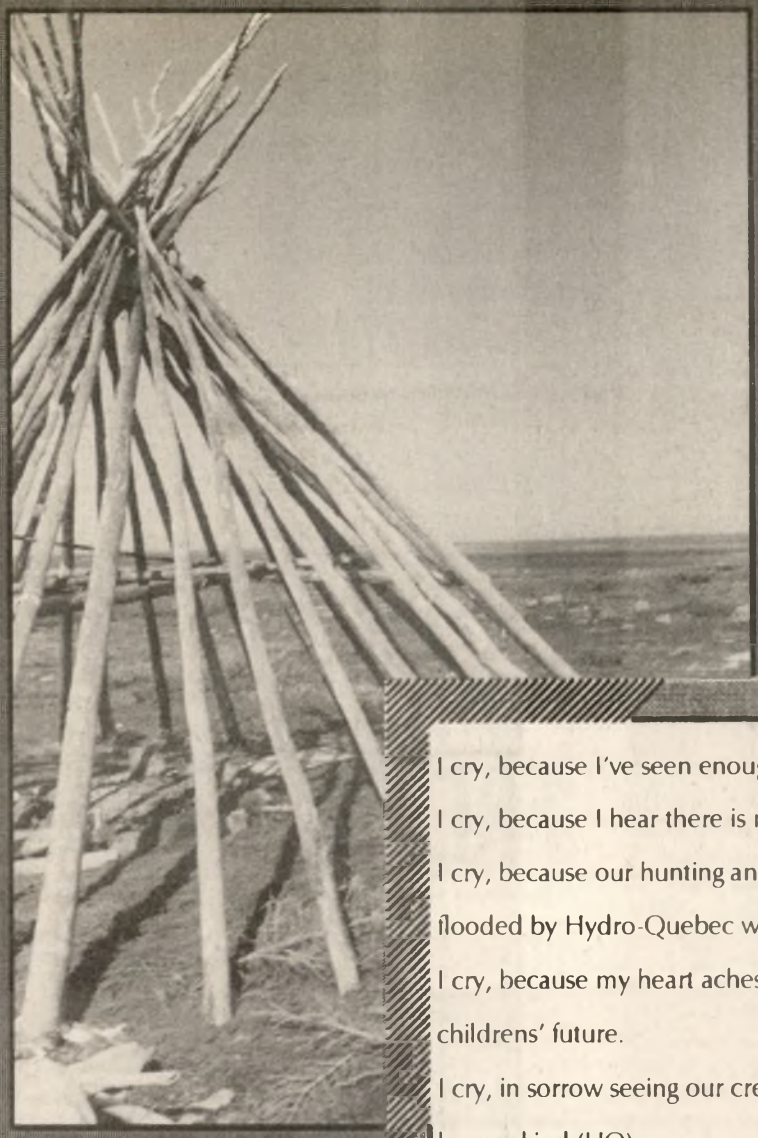
I cry



I cry, because I've seen enough destruction.

I cry, because I hear there is more coming tomorrow.

I cry, because our hunting and burial grounds are being flooded by Hydro-Quebec with disrespectfulness.

I cry, because my heart aches for my grandchildren and their childrens' future.

I cry, in sorrow seeing our creator's creations being destroyed by mankind (HQ).

I cry, for help from you my brothers and sisters to help my people save their rivers and hunting grounds.

I cry, for help from you to help my people to stop Phase II.

I cry, for unity to all native people, so I will no longer cry in sorrow, but cry in peace and happiness.

Bertie Wapachee

James Bay Cree

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On the 16th of July 1994 at 1:40 pm, Suzie Matoush (Denis Coon), gave birth to a boy 4 kg 990 grams

On the 29th of May 1994 at 1:46 am, Nanny Blacksmith gave birth to a boy 3 kg 720 grams

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